

The Ford International Weekly THE DEARBORN INDEPENDENT

Published by

THE DEARBORN PUBLISHING CO.
Dearborn, Michigan

HENRY FORD, President.

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Twentieth Year, Number 1, November 1, 1919.

The price of subscription in the United States and its possessions is One Dollar a year; in Canada, One Dollar and Fifty Cents; and in other countries, Two Dollars. Single Copy, Five Cents.

Entered as Second-Class Matter at the Post Office at Dearborn, Michigan, under the Act of March 3, 1879.

Not in His Own Country

SOLEMN proclamation has been made by Egyptian Mohammedans, that Woodrow Wilson is a prophet. This is an honor uniquely lofty among all the honors ever bestowed on our Presidents. For Mohammedanism is the religion of a prophet. It holds that all human enlightenment has descended from God to man through prophets. The Egyptians have thus gone further than any European power in giving Mr. Wilson the greatest honor in their gift.

Perhaps the Egyptians have really proved prophets. It may be that Mr. Wilson will always rank among our Presidents as a statesman ready to act as a herald of coming truth. A prophet is a herald of coming truth. Whether he be in palace or in prison, whether he is acceptable or unacceptable in his own land, whether he be personally a saint or a sinner, the function of the prophet is to go before the face of man to prepare his way.

Mr. Wilson has certainly foreshadowed repeatedly the moral trend of events. He saw that the world must be made safe for democracy. He declared there were 14 points which should be included in a peace treaty. Today the President's very critics are quoting with approval the word of "making the world safe for democracy." Today the very critics of the Peace Treaty lay emphasis on the beauty and sufficiency of the 14 points.

While the President was silenced by illness, many of his past phrases have been repeated again and again. No other writer, even among writers for the daily press, has seen so many of his expressions become universal expression. Now it is even complained that the ideals he has set are so far ahead that they cannot be attained in the period of men now living.

The friends of Mr. Wilson have their code of complete support. The opponents have their code and their excuses for criticism. All the criticism may be passed by, by future generations, on the simple ground that a prophet does not obtain honor in his own land, or do a mighty work there, because of the unbelief of the community.

And yet it seems natural to think that every friend or opponent of Mr. Wilson would agree that the Egyptian Moslems have really characterized a large part of his work. He has foreseen what nations would demand as a result of this war, in self-determination and other sovereign rights. What he wrote as mere messages have become part of the fixed literature of the new statesmanship. It has become a part of the body of prophecy for the happy future of the race.

And so, whether the Peace Treaty is passed with or without reservations, whether the President recovers quickly or slowly, his future fame is assured. Long after he has passed away men and women will recognize that the world must be made safe for democracy. Long after his death nations will still hold up the 14 points as they were, and strive to attain to them. And perhaps, when present bitternesses and strife, present personalities and rivalries, are dead, we may recognize the unique element in the Wilson utterances, so strangely recognized from as far away as the Nile.

Doctors of Laws

THE degree of LL. D., or Legum Doctor, or Doctor of Laws, has been conferred by the University of New York on Secretary of State Robert Lansing, and on Cardinal Mercier, primate of Belgium. It is announced that this title is seldom bestowed by the col-

lege, so that it may always come as an undiminished honor to distinguished men. They can look over the roster of the college for the wearers of this laurel, and feel that the title is not empty, but a genuine offering of reward and praise.

It is good for us to see one of these ancient academic titles bestowed with some of its pristine meaning. The title of Legum Doctor meant, originally, one so grounded and established in justice that he could be a Teacher or Doctor of the Laws. For this word "doctor" then meant first of all a teacher, and instruction was a great part of the life of any man called Doctor.

Now if any two men have risen in our time to the rank of true Teachers of the Laws, they are Secretary of State Lansing and Cardinal Mercier. One as first minister of this republic, the other as Archbishop of Malines, faced the powerful assertions of lawless might. Both wrote documents which militarism scorned. Both appealed to principles of justice which Militarism declared were scraps of paper, or mere words and wind.

But today the much-discussed notes written by Secretary Lansing and indorsed by the President, the letters of Cardinal Mercier which many declared to be "brave but hopeless," are now a part of the recognized laws of mankind. No one in all civilization would now dispute the great contentions of Lansing, the great contentions of Cardinal Mercier, though at the time they seemed to be pushing with frail papers against the iron strength of armies.

The laws of the future are not those of mere muscle and might; they are laws of equality and right. And they have been promulgated in the name of sovereign humanity by Lansing, and by Mercier. Surely, there is a restoration of ancient meaning, a refreshing of ancient significance, when New York University honors itself by honoring these teachers of justice with the degree of Doctor of Laws.

The Full Grain, in Peace

CANADA'S Thanksgiving Day, Monday, October 13, was marked in many cities by special offerings of gratitude for the first harvest of peace since the reapers came home in 1913. In the year 1914 and in years thereafter a thinner line of young men and a thickening line of older men and women marched upon the wheat fields.

Here we are shown, once more, a vision of what Thanksgiving Day should mean to us as individuals. If there were no Thanksgiving Day on the calendars of custom, the revelation of this year should place it there.

The peace of the world is no inalienable inheritance. It is something which man has been able to achieve, in the care of Divine Providence. But the bounty of our latter-day destiny has poured upon us so rich a blessing, in so many years of freedom from grave care, that many ceased to be grateful for the inestimable gift.

Even so we live, but we do not value or appreciate or return thanks for life as the great gift deserves. We live, not by any power or wisdom of our own, but by countless protections. We are protected by walls and wires. There are fires we do not see which keep us warm at our work. There are policemen we do not notice who are bodyguards to the whole people. There are watchful motormen and drivers who make allowances for our crazy or frantic steps upon the pavement. Rescued from a thousand deaths, we might well gather our own around us yearly, or daily, and give thanks.

In like manner the nations are protected. Centuries of suffering slowly helped man away from the primitive wars of cannibalism. Later centuries in recorded time slowly led us away from the wars of mere feudalism, mere monarchism. And there were statesmen in the high towers, there were makers of peace treaties studying the profound constitutions of peoples, and the cryptic hearts of men at the same time, who were on guard for our lives and our protection and we looked neither up to deities in the stars nor downward to presidents and premiers. We merely took the ineffable blessing for granted.

War came, and all at once we loved peace. We appreciated peace. We knew that it was a blessing, a Divine grace, a benediction, a glow from heaven adding to the sunshine. While we buckled our belts, or tied our Red Cross aprons, or tremblingly took the telegram from the capital, or pleaded with crowds for subscriptions to war loans—we again took peace as a gift, and not as a common, inevitable fact!

Hence this year, thankfulness, definite thankfulness, for what has been brought to us again by the life and death of thousands, and by the bounty of God. Let us remain thankful, let us remain appreciative, let us never think again that peace is a common and ordinary thing, or we may once more realize its precious beauty, looking again through smoke and tears.

Government and Self-Government

THE new Hungarian authorities have annulled a decree issued by the so-called Hungarian Soviet during their brief dream of power, by which the restrictions on divorce were trampled down like flower hedges in a rush of cattle.

We can all be glad that the Soviet undertook this experiment. Sooner or later the experiment had to be made. The literature from which the Bolshevik leaders drew their inspiration was always poisoned with the virus of revolt against morality. Sooner or later some little or big group of these deluded people was certain to get control of a country, or a city, or a ward, and put in force their personal policies.

Miserable Hungary, racked by defeat and consequent partial dismemberment, was selected as the victim for this moral vivisection. The new Hungarian Government, which succeeded the so-called Soviet, does not confide to us what conditions it found. But it has been necessary to issue a drastic decree, without waiting for legislation, to try to push back into place the riven walls of home, and the forced gates of social sanctity.

Thus we find that Hungary still needs government. So shall all men need government, external and powerful, until they achieve real self-government, internal and all-powerful. The man who has lived under a government like the Hapsburg militarism was not prepared for the breaking of all chains. The old tyranny had made him behave like a civilized man, but it left many of these behaving people sayages inside. Consequently the Soviet decree could make them brutes, and the new decree could lift them again out of brutishness, as far as external conduct went. They were still about the same inside.

Doubtless today the Hungarian wise men realize that the safety of the race does not depend on Soviet or Sybarite. It depends on the great sound core of the nation, the people who possess not government so much as self-government. The old proverb that the best government is that which governs the least, is true. It is also true that the most obedient servant of government is he who first governs himself. And the rulers of the future must give their efforts not entirely to the framing of ideal laws of potential strictness, but to the building up in the education of youth of that government of the man by his own self, which alone can make the man wholly dependable, and the race inviolably secure.

Speech, Language, Dialect

WE HEAR a great deal in the present hour of "the American language." We even have associations organized to foster and emphasize the forms of expression in the United States which differ from the prevailing forms in England. The champions of "the American language" assert that America has ceased to speak English.

There is ground for approval and ground for disapproval in this linguistic patriotism. To emphasize our American speech is good, whenever we think it is more expressive than the usage in England. But to emphasize Americanism because it was originated on this side of the ocean is a policy which will weaken our language.

We do not wish to speak English. We do not wish to speak American. We wish to express ourselves. We wish to communicate with one another. The curse of slang in speech is that it prevents us from really expressing ourselves. We throw some broad, inclusive phrase at a human situation and think we have expressed it. There is danger of mere cant both in old and hackneyed terms and in terms just manufactured in the slang-factory of Broadway playwrights.

It is very unlikely that American speech will develop one way and English speech another. This age is too much devoted to efficiency for that. The wise writer, the careful speaker, will be much more likely to search the full resources of English, American, Australian, South African and Alaskan speech, so far as he knows them, to get the best real English expression of his thought. When he finds how to express his thought his happy phrase will go round the English-speaking world like the phrases of Wilson or Lloyd George, the phrases of Longfellow or Tennyson. They will be English, they will be American, Australian, Bermudan enough, if they only carry from one soul to another the thought and the feeling of the hour. If we on this side invent a super-English, we shall not have time to name it "American." The English-speaking races will immediately remodel all their language according to the latest, swiftest, surest model. It is better so.

That cat would not have stopped to look at a king if there had been a mouse in sight.